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ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

FORMING THE MISSIONARY VOCATION AMONG SODALISTS

In the recent Missionary Congress, held here at Rome, Rev. Father Jollain, Provincial of Naples, read a very interesting and really apposite paper on the fostering of the missionary vocation among the young under our care. And while his discourse appears in the Acts of the Congress just published, we cannot refrain from reproducing part of it here.

After setting out the necessity of increasing the number of vocations to the Missions among the young, he declared that one of the most important fields for stimulation was the Sodality of Our Lady and he went on to suggest ways and means of influencing the Sodalists.

Three classes of persons are here to be considered, according to Father Jollain: *The young men, their teachers* and *their parents*.

As for **the youths** we can all testify that as boys, we were somewhat inclined to be soldiers or priests. There is an inborn propensity in boys to what is great and generous, while utilitarian considerations usually come only with the years. Therefore, if we are to foster the higher vocation in youths, we must preserve this propensity to generosity and direct it towards God; that is, we must arouse in them the spirit of sacrifice and the desire of making themselves extremely acceptable to God and of doing great things for Him. Once this desire has been kindled, a very definite object must be proposed, — that, is ways and means of exercising apostolic zeal must be suggested, small and modest at the beginning but growing greater step by step. When the young men's minds are thus prepared, the idea of the Missions is to be set before them from time to time. Some of them who are specially dear to God will then, we may trust, be set aside by Him for this most high vocation.

But to attain such results, **the educators** must themselves be true Missionaries, if not in act, at least in desire; and they themselves must be shining examples of the virtues they would instil in the hearts of their pupils, namely, generosity, the spirit of sacrifice and the desire of doing all and giving all for Christ.

Nevertheless it often happens that when a boy's vocation is almost matured, his parents oppose it in every way possible. To prevent this, we must whenever occasion offers, insist in our preaching on the duty of parents to God with reference to the vocation of their children. The teacher or the spiritual father too, must not desert the boy in his difficulties but must strengthen him to persevere, helping him to profit by the spiritual life and by reading the examples of the Saints. If the boy is worth while, he will win, for in such a fight the one who resists the longest is usually the victor.

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Another very successful way of arousing missionary vocations, is to preach directly on the subject. Help can easily be had from the books which professedly treat of the missionary vocation, and are addressed to the young. Possibly this suggestion will not please everyone. But used not Xavier say that if he could return to Europe, he would go to the Universities to invite the young to follow him? It seems to me too that in the retreats which we usually give boys who are finishing their course in the secondary schools, we should insist on a serious consideration of the state of life they are to choose, and moreover, we should not talk so much of marriage and of the excellent Catholic layman, but rather speak out with equal clearness for the priesthood and the missionary vocation.

. . . In conclusion, the strongest help for the increase of vocations lies in unceasing prayer public and private for that purpose. When the Chief Pastor and Bishop of our souls, wished to induce us to pray for the harvest of souls, He did not say to pray for conversions, but rather that the Lord of the Harvest would send forth laborers into His harvest (Matt. 9, 38). Thus He pointed out most clearly the supreme need of the missions, namely, *vocations*, and the best means of getting them, namely, *prayer*.

Letters to the Editor

Reverend dear Father Editor:

P. C. One hears much discussion among Ours about whether or not there is room in the same field for the Sodality and another religious organization of at least outwardly similar characteristics–the Holy Name Society; discussions in which exponents of the Sodality always come out second best, in the writer's opinion, – supposing, of course, that the H. N. S. is really (1) in possession. Luckily there is plenty of field left in the Great Vineyard for the Sodality; the writer has in mind a virgin field and an important field. I refer to the role of **the Sodality in the parish without a permanent resident pastor.** (2) The writer's experience of last summer has given him some ideas that may be helpful, or may at least start a discussion from which " *the truth will appear* „.

First, a word describing the field. It is **a parish in a small town** in an English speaking country; there are a respectable number of Catholics in the town some of them fervent. In the neighboring towns are many stray Catholics whose number and identity, however, are not known on account of the lack of even the roughest census. This town together with a small number of the neighboring towns once formed the cure of a young pastor, who, as he said, had to give up because the territory (which he had to cover on foot or on a bicycle) was too large for one man to look after. At present finances and sick-calls are cared for by the neighboring pastor; weekly confessions and Sunday services by one of Ours from a not-too-near College. Conditions such as are described in this parish are not at all hard to duplicate in many others according to the testimony of an experienced and zealous priest with whom the writer spoke on the subject.

The writer is convinced that the Sodality can be introduced and organized; the reasons for his conviction need not be given here. Supposing then the existence of the Sodality, the first and in its way **the most important work** that can enlist the services of the Sodalists is that of **the census.** Of course a house-to-house-canvass by Sodalists more or less experienced in census taking would be the ideal; but where this is impossible or otherwise undesirable the mere fact that the Sodality is an organization counts for much. The noting down and sending to a center the names of Catholics, active and ought-to-be's, which come one's way by judicious investigation or in ordinary business and social intercourse, would at least give the priest a start in compiling a census, and enable him to size up and block out his work.

Then again, could not some kind of **secretarial work** be done by members of the Sodality? *The weekly visit of the priest* could be made to reach much further if the business to be passed on could be presented to him in some order: *sick* to be visited, *marriages* to be arranged, someone to be seen who has consented to " *see a priest,* ", etc. Some reliable Sodalist can prepare a *schema agendorum* for the weekly visit where necessary. The priest might also be furnished with a brief account of the *happenings in the parish* which the pastor of souls should know, – all of course within the limits of prudence and not in such a way as woutd deprive the priest of his independence.

Finally all that has been suggested does not exclude

(1) The Editor would be very glad to receive a true and fair account of one of these discussions. The views of « *Acies Ordinata* » were set out in the March number at page 26. In brief, the Editor sees no conflict between the two organizations,owing to the difference in their aims and scopes.

(2) A Sodality in a parish without a permanent resident pastor, might seem at first sight, contrary to the Sodality, e. g. making weekly meetings difficult if not impossible, owing to the absence of the Director. But why may not meetings be held very profitably under the direction of the Sodality Prefect, with other occasional meetings under the presidency of the official Director, the Parish Priest in this case (there being no other priest available according to the supposition). What is to prevent the Sodality Prefect or other officer under his direction, reading at the weekly meetings, from books appointed by the Director,... for example from a set of Sodality Conferences (explicative of the Rules and the Spirit of the Sodality) as well as from other good works of an exhortatory character? Meetings of Christians are presided over by a Catechist in many of the foreign missions; instruction thus goes on and the Christian spirit is forwarded. Therefore, a pari... If there be a solid, and not merely a sentimental love of our Lady in the hearts of such Sodalists, they will « carry on » very, very well, without weekly meetings with their Director. They may rightly expect extraordinary help from our Lady under such circumstances.

but presupposes the directly apostolic work that a zealous Sodalist is bound by his rules to do when the opportunity arises: visiting the sick and those in need, helping them to the extent of his power, giving counsel to the ignorant and back-bone to the wavering, praying fervently, offering Communions and if possible having Masses said for the spread of the Kingdom of God in the parish. All this, if it is the proper work of a Sodalist anywhere, is surely his work in the parish without a resident pastor.

Respectfully in Domino,

Theoretical Theodore.

Centenary of St. Stanislaus Kostka, S. J.

Reverend Father in Christ,

Let me express my regret that so little was said about Saint Stanislaus in the excellent program prepared for the centenary of the canonization of St. Aloysius. I am aware indeed, that St. Stanislaus is not so well known as St. Aloysius, nor so often proposed as a patron of youth.

But would this not be a very good occasion to make St. Stanislaus known and loved by every good Sodalist? It is true that you added in parentheses that in promoting devotion to St. Aloysius, motives for devotion to St. Stanislaus might also be added. But to insure something being done by many persons in honor of this Saint, could you not bring out in your next issue of "*Acies Ordinata*", what Ven. Fr. Lancius wrote about his devotion to Stanislaus and the precious graces of zeal for sanctity and facility in the practice of the presence of God, which he obtained through the intercession of the Saint? (1).

Surely there is no need to insist that this angelic youth thoroughly deserved to be called the exemplar of all the sons of "Our Mother Mary", and that his life was full of the most beautiful and the sweetest examples of love for Jesus and Mary, the love of chastity, fidelity in following grace and his vocation; love of the Blessed Sacrament, etc. Moreover, in the life of St. Stanislaus, there are many facts which are truly poetic, and which if simply told will be eagerly read by boys and young men, and will attract them in the most agreeable way to truly manly virtues, and perhaps even more amiably than St. Aloysius himself.

W. M., S. J.
Alken, Holland

Additions to the List of Sodalists, Saints, Blesseds, etc.

I. Sodalist Saints.

St. John Baptist de la Salle, † 1719, Sodalist at Rheims.

S. Alphonsus Maria de Liguori, C. SS. R., † 1787, Sodalist at Naples.

St. Fidelis of Sigmaringen, O. Cap., † 1622, Sodalist at Freiburg (Breisgau).

St. Camillus de Lellis, † 1674, Sodalist at Rome (in the Roman College) (Doubtful).

(1) **Father Lancicius' Letter** will be found in the Appendix to Father Goldie's Life of St. Stanislaus Kostka and in "*Praxis Mysticae Theologiae*" of Father Michael Godinez, S. J.

III. Sodalists among the Blessed, Men.

a) Martyrs.

B. John Baptist Machado, S. J., † 1617, Sodalist at Coimbra.

B. Diego Carvalho, S. J., † 1625, Sodalist in Portugal.

B. Michael Carvalho, S. J., † 1624, Sodalist at Coimbra.

B. Anthony Ixida, S. J., † 1622, Sodalist (place ?).

B. Sebastian Chimura, S. J., † 1622, Sodalist?

B. Francis Pacheco, S. J., † 1626, Sodalist?

B. Melchior Grodecz, S. J., † 1619, Sodalist?

B. Stephen Pongracz S. J., † 1619, Sodalist?

B. Isaac Jogues, S. J., † 1646, Sodalist at Orleans.

B. Charles Garnier, S. J., † 1646, Sodalist (at Paris ?).

B. Peter Onizuchi, S. J., † 1622, Sodalist?

B. Thomas Tzugi, S. J., † 1627, Sodalist?

Many Japanese Martyrs, beatified by Pope Pius IX, were Sodalists.

B. John Zola, S. J., † 1626, Sodalist at Brescia.

B. Balthasar de Torres, S. J., † 1626, Sodalist at Toledo.

b) Confessors.

B. John Massias, O. P., † 1645, Sodalist in Spain.

V. Sodalists, Venerable and Servants of God.

a) Martyrs.

Fr. John Kratz, S. J., † 1737, Sodalist at Goldheim.

Fr. Anthony Rubino, S. J., † 1643, Sodalist at Turin.

Fr. Diego Sanvictores, S. J., 1643, Sodalist in Burgos.

Fr. Edward Oldcorne, S. J., 1606, Sodalist?

Fr. Bruno de Santa Cruz, † 1640, Sodalist?

Fr. Louis Caldeira, S. J., † 1640, Sodalist in Portugal.

Fr. Caspar de Castro, S. J, † 1708, Sodalist in Portugal.

Fr. Peter Wright, S. J., † 1651, Sodalist (place ?)....

Fr. Sebastian Vieira, S. J., † 1634, Sodalist in Portugal.

Fr. Thomas Whitbread, S. J., † 1679, Sodalist (place ?).

Fr. William Barrow, S. J., † 1679, Sodalist (place ?).

Fr. John Gawen, S. J.. † 1679, Sodalist (place ?).

Fr. Anthony Turner, S. J. 1679, Sodalist (place ?).

Fr. Philip Evans, S. J., † 1679, Sodalist (place ?).

Fr. Gabriel Malagrida, S. J., † 1761, Sodalist in Portugal.

Fr. Marcellus Mastrilli, S. J., † 1637, Sodalist at Naples.

b) Confessors.

Fr. Caspar Haywood, S. J., † 1508, First Director at Munich.

Fr. Francis Pavone, S. J., † 1637, Director of a Priests' Sodality at Naples.

Fr. Jeremiah Drexel, S. J., † 1638, Sodalist (place ?).

VI. Venerable Women Sodalists.

Eleanor de Gonzaga, Duchess of Mantua, wife of the Emperor Ferdinand II, † 1655, Sodalist (place?).

Editor's Note. The number of holy men and women who *probably* were Sodalists is very great. But the List of *Father Lamprecht*, given last month, was

confined to those of whom he was *certain.* Where Sodalities exist in these places, it might be possible for Directors to induce some of their more scholarly and patient Sodalists to examine the archives of the ancient Sodalities. Considerable difficulty may be encountered in this search, as undoubtedly such records were often destroyed at the time of the Suppression and on other occasions of trouble and exile for the Society.

B. Robert Bellarmine, S. J., might be added to the above list.

Correction. Last month's list erroneously gave *Father Leonard Lessius* as Director in "Luttich" instead of "*Liège*".

PRACTICAL QUESTIONS

The Social Reign of Jesus Christ, or Christ as the King of human Society, will certainly be the subject of some of the talks of our Directors to their Sodalists. No better occasion will be found to insist on the fact that our Sodalities are thoroughly able to do good work towards reconquering society for Christ. Just as it may be truly said that the Society took its origin from the Meditation of the Reign of Christ in the Spiritual Exercises of St. Ignatius, so too, the Sodality is nothing less than a society of lay-people which wishes to labor under the labarum of Mary for the extension of that Kingdom.

Our times will easily afford topics. There is nothing clearer tham the ruin which has followed upon the forgetfulness of Christ. What else is shown by the terrible wars between the nations and their aftermath of hatred, what else follows from the bitter strife between different classes in society and from the wide-spread evil of divorce, than the fact that peace and order necessarily must be absent where Christ's laws and his sweet yoke are shaken off by unruly man? And on the other hand how easily peace, justice and love are restored, where the principles, precepts, and aids of Our King moderate, sweeten and elevate the minds of men, ever prone to vice from their youth! Hence the solemn warning from the President of the United States, Calvin Coolidge, a Protestant, that the state can never be safe and sound unless religion reigns in the hearts and minds of the people. Let our Sodalists seriously resolve to let Christ reign in their own hearts and determine to exert themselves according to their opportunities to make him King over others. What could not our 8,000,000 Sodalists do, were they all animated by the same love of Christ and apostolic fervor in His service?

Does suspension of Sodality life for a long time extinguish the Sodality? "*In the little Seminary here, the Sodality was dissolved some five or six years ago, because the Bishop sent all the students to a Seminary in another city. Now that the Little Seminary has been reopened, will it be necessary to erect and aggregate the Sodality again, or is the Sodality to be regarded as restored ipso facto with the resumption of operations by the Seminary?*

Answer. If the Sodality was not formally destroyed and canonically suppressed by the authority which erected it, it continues to exist in the eyes of the law, although it has not existed physically for many years. Hence it can continue its life without any formalities whatsoever, except that the Director should be named by the competent authority. If the Sodality has been committed to our care, the Superior is the proper person to name the Director; but if the seminary is administered by secular priests, and Ours only direct the Sodality, the Director should be named by the Bishop.

Restricted circles in the Sodality. A Father of great experience in Sodality affairs has sent us the following:

"We seem self-contradictory in our manner of observing selectness in admitting Sodalists. On the one hand we urge that no one should be admitted to the Sodality except the best, who are really zealous for their own sanctification, and heart and soul in favor of the apostolate. On the other hand we try to admit as many as possible (I don't say unworthy persons, absit!) but certainly such as by no means have the above-mentioned qualifications. Now I do not censure this liberality; for it certainly is proper to have some special religious organization for all the *more* fervent. But then, there is nothing left for the *most* fervent, and they are kept back by the multitude of their companions who though fervent are so in a more moderate degree."

Answer. The difficulty set out here, is often experienced, and the difference between the *moderately* fervent and the *very* fervent, certainly exists and retards the latter class in virtue and in the apostolate.

It was this difficulty which gave rise in the old Sodalities to what were known as the "*ristretti*", that is, certain restricted circles within the Sodality itself. There were at Rome for example, 12 very select Sodalists who gave themselves up to the spiritual life and apostolic activity with greater fervor than the rest, and who experienced the special care of the Director. To exclude unworthy ambitions, none of the other Sodalists were made aware of the existence of this inner circle.

Now any Director can institute something of the sort if he has some exceptionally fervent Sodalists among the rest. Thus he will very easily be able to satisfy the needs of both classes.

One or Two? Here, our men and women are grouped into one Sodality. Nevertheless we have two diplomas and two aggregations, but we cannot determine whether one Sodality was for men and the other for women. It would seem that two Sodalities were fused into one. But was this lawful? And what should be done?

Answer. The safer course is to erect and aggregate anew either one or two Sodalities according to your circumstances.

Aggregations made during the Suppression of the Society of Jesus. Our Sodality was aggregated in 1806. Was this valid, or must we ask again for aggregation?

Answer: Those aggregations were valid. In 1793, Pope Pius VI granted the petition of the Prima Primaria for power to aggregate other Sodalities and entrusted to its Director even greater powers of aggregation than those formerly enjoyed by our Generals. Cf. Father Mullan, *The Sodality of Our Lady Studied in the Documents, n. 141.*

Should our other Societies depend on the Sodality? A certain Father wishes that all other associations under our Jesuit direction should depend on either the Sodality or the Apostleship of Prayer, just as the Sections depend on a Sodality, and he would prefer that no other organization should be founded independently. " *In this way* ", he writes, " *with great profit to the members and great ease for myself*, in the Sodality of the Children of Mary, I have the Eucharistic Section, the Catechetical Section, the Good Press Section, – in tact 12 sections in all, – and even the Bona Mors which has a large non-Sodalist membership.

Answer. Certainly, it is good that our associations should be united to a certain extent and that the Sodality of Our Lady should be a foundation for other organizations. But one cannot make it a fixed rule that there shall be no other independent association, especially where one aims at uniting a very large number of persons.

Sections for Temporary Purposes. A Director writes: " I have no *permanent* Sections in my Young Mens Sodality; this race does not take kindly to persevering at anything. So I institute special Sections for different activities as the needs arise; they do the work by force of numbers; and when it is finished, the Section is dissolved. Am I right in this?

Answer. Certainly. You are adapting yourself to the genius of your people. Indeed, variety is to be commended everywere, and Sections should not exist unless, they be alive. Nevertheless, there are certain objects to which the Sodalists should be permanently devoted, e. g., Frequent Communion or Missions. Retaining these objects, they may be permitted to work in different ways at different times; and thus variety and constancy may be combined.

CHRONICLE

The Queen's Work of St. Louis, Mo., U. S. A. has recently announced that it will devote itself entirely for the future to the interests of the Sodality. When *The Queen's Work* first came into the field, it found few competitors among Catholic general magazines. But the number of the latter has grown astonishingly, and the editors feel that they can profitably restrict the magazine to serving the 1,500,000 Sodalists in America and their Directors.

As they truly remark, the Sodalists need a medium through which they may become better acquainted; they need practical help in solving Sodality problems; they need inspiration from a knowledge of the larger Catholic activity going on throughout the world. The Editors also promise to retain the present form of the magazine, use even more illustrations and try to keep it as bright and interesting as possible.

A very important part of their appeal to the Sodalists lies in their requests for pictures and articles describing the Sodalities, their officers and their activities. Cash prizes are being offered for the best pictures and news items.

The Editors of " *Acies Ordinata* " extend their hearty congratulations to the brave editors of the new *Queen's Work,* and hope that it will contribute powerfully to the development of the apostolic spirit in the Sodalities and their Directors.

The Annual Assembly of the Chilean National Sodality Union, was celebrated in Valparaiso, December 6.

The themes discussed were as follows:

1. The American Union of the Sodalities of Our Lady.

2. The necessity of fostering the Sodalities of Our Lady in our times. The creation of Sodalities in all Colleges.

3. Works of religious propaganda, of charity and other social activities in which the Sodalists should take part.

4. The cooperation which the Sodalists can give to the solution of the economic problem which engages the Church's attention since its separation from the State.

5. The supernatural life of the Sodalists. Practices of Christian virtues, frequenting the sacraments and spiritual retreats.

6. Religious and Apologetic instruction of the Sodalists.

7. The aid which the Sodalities should give to the Association of Christian Families of Chile, created by the Most Reverend Archbishop of Santiago.

8. Sodalists who change their residence, and especially those who travel in Europe.

The Universal Mediation of Mary and her most glorious **Assumption** are two dogmas which many Sodalities of Our Lady hope to see defined as dogmas of our Holy Faith. Numbers of Sodalists have bound themselves by vow to defend these privileges of Our Lady. The Sodality of the Church and College of the Savior in Buenos Aires, under the directorship of *Father Mariano Clavell, S. J.*, has been very active in this matter.

At the **Ninth General Congress of Sodality Directors** of Holland held last October in Vught some of the themes discussed were:

1. *A General View of the Action and Progress of the Sodalities in Holland.*

2. *The Rules of the Sodality.*

3. *The Prefect of the Sodality.*

Committees considered the following points:

a) *What method should be followed by priests and Directors in order to gather into the Sodality the young people who are leaving school,* and to help them to be zealous for their personal sanctification and to

make them true lay apostles, and all this in such away as to keep the Sodality a purely religious body according to its rules?

b) *City Sodalities* for young people.

c) *Country Sodalities* for young folks.

The conclusions reached by the Congress were as follows:

The Rules of the Sodality :

1. The peculiar nature of the Sodality and its truly fruitful apostolic work is due to the Sodality Rules.

2. Those rules should be introduced into every Sodality of Our Lady without exception, and should be sedulously applied and diligently observed.

3. Therefore it is of the highest importance that the Director of the Sodality and his Council should **know the rules well** and work seriously in urging and pro moting by proper means the exact observance and diligent application of the Rules in their own Sodalities.

4. In following and applying the Rules, due regard must be had to the different characteristics of individual Sodalities.

Urban Sodalities for Young people:

1. To attract young people who are leaving school, the Sodality must be made acceptable and desirable.

2. Personal sanctification and zeal for souls which together make up the end of the Sodality are especially necessary for boys and girls of this age; and hence the Director should foster them very carefully.

3. If these points are put into vigorous execution, not only in the Sodality of Our Lady, but in other societies as well (Patronages, Associations of young men and young women, etc.), there will always be a select number of exceptionally good young people who will surpass the rest with their example.

Country Sodalities for Young people:

1. While rural youths frequent the popular schools, the desire of their own sanctification, love of their neighbor and devotion to the Church should be fostered in them by the teachers of the Catholic Schools (The Eucharistic Crusade).

2. During the preparation for the "*last solemn*" Communion young people, should be told that they should join some purely religious society, in which special care is had of young people who are just finishing school.

3. Such purely religious societies should be very highly esteemed and fostered by the Director; the best of his parishioners should be Sodalists; those unfit for the Sodality should be kept out of it so that a good Sodality will be attractive, and that parents may be proud that their children are members of it.

4. As regards the Constitution of rural Sodalities, o account of the exceeding frequency of pious exercises and the many labors of the clergy, meetings are to be held but twice a month. As to attendance, in noting culpable absence, account should be had of the weather, the roads, winter and darkness. (In winter, meetings should be held earlier). In establishing Sections, attention should be paid to the different neighborhoods of the villages, so that in aiding the sick and burying the dead, the offices of charity may be easily fulfilled, and should correspond with the services which neighbors are wont to render each other. Thus externs will easily see that true fraternal charity flourishes in the Sodality.

5. Then too, where possible, there should be a small Sodality apart for the young folks who are out of school but who have not yet reached the age of 16. They should be assembled every week and be assigned to the Patronage.

As appears from their program and conclusions the Fathers in Holland make careful note of their circumstances and are quite precise in their treatment of Sodality affairs.

The Sodality of Aschaffenburg celebrated the Tercentenary of its aggregation to the Prima Primaria (March, 15, 1625). 800 men made the Spiritual Exercises in preparation for the event.

The celebration was purely religious. On the day itself, admission to the Church for the General Communion Mass was for men only. Half an hour before the hour set for Mass, there was no room in the church, so that many communicants were forced to go to other churches of the City. About 750 approached the holy table in the Sodality church. At the solemn Mass, the Bishop of the place preached on the nature of the Sodality, with manyr eferences to the historyf the on Aschaffenburg Sodality and many compliments for the Society.

125 men were received in the afternoon. In the evening, the Sodalists with their relatives held a sort of family gathering in the hall of the Catholic Union 'Leseverein" which itself originated with the Sodality. One of the Sodalists judge of the criminal court, spoke on the apostolic purpose of the Sodality.

Unfortunately the Aschaffenburg Sodalities for Young Men are in very poor condition. It is 13 years since a "Gymnasium" Sodality was restored, but it was only in 1925 that its direction was entrusted to the Society. The initial difficulty was to harmonize the Sodality with various post-war associations for young men. The Fathers, however, held firmly to the idea that the Sodality, in view of its glorious history and its frequent commendations by superiors should be kept; and gratifying results have been obtained.

Even more success has been had with a Sodality in the Royal School.

Sodality Academy of Valkenburg. In spite of the pressure of theological studies and seminars, the Sodality Academy proved better this year than last. The policy is to have fewer meetings, but very good ones. Fathers experienced in the ministry and in the direction of Sodalities have been invited to speak. The number of regular members has increased from 12 last year to 22. From 35 to 40 put in an appearance at odd times. A few days before each session Sodality magazines are set out in the recreation room, and later they circulate exclusively among the members of the Academy so that they can read them more carefully and make notes. "*Acies Ordinata*", at the request of the

Academy is read in the refectory, and on vacation days a more restricted circle discusses its articles.

Hawthorn (Melbourne) Australia An abuse crept, in here among the girls of entering the Sodality in a body while studying with the Sisters, and then deserting the Sodality as soon as school-days were over.

Directors are strenuously insisting on the fact that one becomes a Sodalist "*forever*". Truly nothing is more to be avoided than practicing piety out of human respect. The temptation is specially strong for girls in convent schools.

Australian Bishops are urging on their flocks the necessity of lay-action in ministering to the religious needs of Catholics scattered in immense country parishes. Sodalists have begun to participate in this work of zeal.

Havana, Cuba, witnessed the *Golden Jubilee* of the **Men's Sodality of the Annunciation.** A very detailed history of the Sodality reveals some interesting facts In 1880, five years after their foundation, the Sodalists began to visit the hospitals and jails. A year later, they began to teach Catechism. In 1905, a Section was established to favor the Catholic press and good reading. In 1911, the ex-students of their catechetical schools formed an *Association of Old Boys.* An evening school for poor working boys was founded in 1913. From 40 members in 1875, the Sodality grew to such an extent that 509 appeared for the jubilee celebrations.

"To urge perseverance on the part of our Sodalists in their daily resolutions, writes the Director of a Boys' College Sodality, " we announced that as often as anyone should fail to live up to his particular resolution during the day, he should add five minutes more prayer at the time of the evening visit to the Blessed Sacrament. From that time on, there was remarkable devotion in the evening on the part of some Sodalists – too long at times, but certainly useful and efficacious. "

Theology for Sodalist Catechists. At Munich, for the last few years there have been evening courses in theology for the members of the Young Ladies' Sodality who are preparing to teach Christian Doctrine to children. If they pass the examinations before the Bishop's delegates and are awarded their certificate, they are then allowed to teach catechism.

The Directors' Congress held in Medellin, Colombia, December 1st, 1925, discussed the following points: The necessity of the Sodality in the Colleges. How the Sodality helps moral education especially as regards chastity. Qualities in the Director and means which he must use to ensure success. How to promote devotion, especially to Our Lady, in College Sodalities. In what ways and through which Sections the apostolate may be exercised. The management of Sodalities in colleges where there are both day-scholars and boarders. Special necessities of Sodalities for men, women, workingmen, etc. The usual causes of decay.

About 15 Fathers took part in the Congress.

Director's Congress, Wurtzburg, Bavaria. At the invitation of the Wurtzburg Sodalities and through the efforts of *Father Finster*, editor of the Vienna Sodality magazine, more than 130 Directors from almost all parts of Germany and Austria met in Wurtzburg on September 15, 16, 1925. So many heads of large Sodality unions, and so many Diocesan Directors attended that a great part of the German Sodalities were thoroughly represented.

The majority of these Directors were members of the secular clergy, as the far greater number of Sodalities are in the hands of the seculars in Germany; nevertheless there were many religious not a whit less devoted to the Sodalities, among whom were Augustinians, Benedictines, Capuchins, Franciscans and Salesians. Representatives of the two last mentioned orders read papers. Ours were present from the Provinces of Austria, Upper and Lower Germany.

On the 14th of September the Wurtzburg Sodalities gave a concert in honor of their guests.

The day after, the labors of the Congress began. Eight papers were read: On the *importance of the Sodality* in our times. The *Director's Duties.* The *Manner of directing* Sodalities of men, women, etc. How Sodalities may *work together. Relations with other organizations.* Sodality *magazines.* What *St. Peter Canisius* teaches the Sodalists of our day.

Discussions followed the reading of the papers.

The Resolutions arrived at were: To have *another Congress* soon. *Sodalities of Men* are to be cultivated, but *Young Ladies' Sodalities* are of the highest importance for the preservation and proper training of women. *Diocesan Sodality Directors* are to be established where they do not already exist and it is to be their duty to promote the Sodalities within their territory in all the ways they can; six or seven assistants are to be given each Director so as to ensure this diocesan direction to the Sodalities. Moreover, it may be well to admit a number of laymen to membership in this diocesan council, so that there may be a nucleus ready to take action, if, for example, opposition should arise to the Church. *In seminaries*, the candidates for the priesthood are to be imbued with love of the Sodality, and courses should be established to properly *train young priests* for direction. Sodalists conspicuous for devotion and activity, should also be made members of the Diocesan Director's Council.

A Sodality *Directory* is to be prepared.

Every Sodalist must receive the *Sodality Magazine.*

The Congress also sent *special greetings to Father George Harrasser*, S. J., who was detained by sickness at Innsbruck, and thanked him warmly for the industry which he has constantly exhibited during so many years in promoting the Sodality wherever German is spoken.

Lille, France. In our College of St. Joseph, the Sodality this year celebrated its golden jubilee. The Bishop offered his Cathedral for the solemnities. On the vigil, the young and old Sodalists came together for recitation of the Office of our Lady. One side of the choir was led by the young Prefect of the College Sodality, and the other by the Prefect of the Mens'

Sodality who is the leading industrialist of Lille. Each Sodalist was presented with a little booklet containing a collection of maxims for the conduct of their lives. *" The Code of Our Lady's Knight "*.

A General Communion of old and young Sodalists, was followed by a solemn, pontifical Mass. The next day, a devout pilgrimage was made to the shrine of Our Lady of Good Help; as soon as the Sodalists alighted from their train, they formed in ranks and went in procession to the sanctuary, praying and singing.

Merchants' Sodalities of Posen, Poland. 25 years ago, the then Archbishop of Gnesen and Posen established a Sodality exclusively for young men engaged in business houses. 12 years later another Sodality was formed for the younger employees, and in 1920, the older men were gathered into a Sodality of their own. These Sodalities have respectively 89, 84 and 232 members. Their influence has been such that the best citizens have asked to become Sodalists. The prosperity of these Sodalities is largely due to the Prefect, Boleslas Adamezowski, who in celebrating his silver Jubilee as Prefect of the Sodality, received from the Pope the decoration *" Pro Ecclesia et Pontifice "*. The recent jubilee celebrations have drawn public attention to the value of the Sodality again and have served to confirm the Sodalists very much in their devotion to it. Civil and military officials participated in all the festivities.

Father Henry Haduch, S. J., editor for many years of the Polish Sodality Magazine, *" Sodalis Marianus "* and author of a *Manual for Sodalists*: died suddenly on October 5, 1925, just after giving a domestic exhortation to Ours.

OVER THE TELEPHONE

Yes, it is quite true that we have been urged to **increase the " Chronicle " Section of** *" Acies Ordinata "*. Up to date we have insisted very much upon theory; neither shall we neglect it for the future; but we feel convinced that the story of what our Sodalities and their Directors are planning to do, and still more, what they have already accomplished, will prove the most useful as well as the most agreeable part of *" Acies Ordinata "*. So once more we earnestly invite all to let us know about their plans, their difficulties and their successes.

Matter and form. Many praise our little *" Acies Ordinata "* and declare that it has encouraged them, and even (such is their humility) assert that they have learned something from it. Nevertheless (let it be said with the deepest reluctance on our part) our *" Acies "*, like every human army, stands in need of rations. No subscription price has been fixed or asked for by us, but offering are gratefully received, and indeed earnestly sought. If every Jesuit Sodality would give its Director from 60 to 20 Italian lire a year for the *" Acies Ordinata "*, all our expenses could easily be paid. The alms received up to date hardly pay for the postage (this applies to the Latin Edition especially). It's the form which makes the thing what it is, say the Scholastic Philosophers; but believe me, Reverend Readers, in the things of this world, form *without matter* is little worth.

" Acies Ordinata " *for May, June and July* were not sent to all addresses. We shall gladly send them to our readers on request.

The Circulars concerning **the Center of Information** at Rome are again earnestly commended to all our readers; the Center's success will mean much for the apostolate of the press, but success cannot be attained without cooperation on the part of all according to their degree.

NEW BOOKS

Bibliographie de la Vocation du recrutement sacerdotal et de la formation du clergé, by Father J. Delbrel, S. J., Toulouse, Apostolat de la Prière, 9 Rue Montplaisir, price 4 francs.

This is a book which may well prove useful to the Director who would like to inform himself with regard to the fostering of vocations, or who would wish to indicate to a Sodalist some useful reading on the subject. Not only books are cited, but chapters and sermons in collections of the complete works of authors; lives of priests (with exact page given where pertinent matter begins); stories emphasizing duties of parents regarding the vocations of their children. A novel feature consists of placards concerning vocation to the priesthood to be posted in the entrances of churches; also, songs, pictures, plays, films and series of slides.

Unfortunately, only books published *in French* are listed; hence when English books on the subject have not been translated into French, they are not mentioned; and where they have been translated, only the French publisher is mentioned.

La Consagracion al Sagrado Corazon de Jesus, segun la formula del V. P. Claudio de la Colombière, S. J., by Father Fernando M. Palmes, S. J., Barcelona 1925.

The above pamphlet has been brought out under the auspices of the Sodality of the Immaculate and of St. Aloysius Gonzaga, of Barcelona.

ACKNOWLEDGMENTS

Rev. " Anonymous, „ S. J., 5 doll. *Rev. J. Comerford, S. J.*, Calcutta, India, 2 pds. *The Commercial Sodality* St. Francis Xavier's, Upper Gardiner St., Dublin, Ireland. thro' its Director, *Rev. Charles Farley, S. J.*, 5 pds. *Rev. J. J. MacSheahan, S. J.*, St Ignatius College, Galway, Ireland, 2 pds.

Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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